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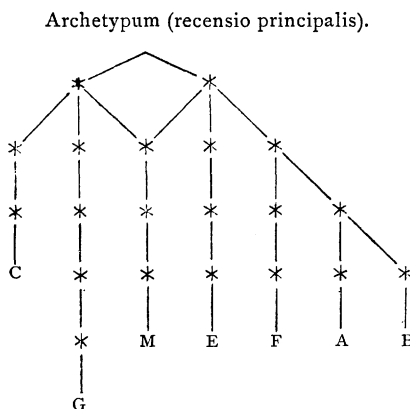
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Thucydidis Historiae ad optimos codices denuo ab ipso collatos recensuit CAROLUS HUDE. Tomus prior. Libri I-IV. Leipzig, Teubner, 1898.

Hude's edition of the first four books of Thukydides will command immediate attention and respect. It is based on a personal collation of the seven leading MSS, which Hude has classified according to the following *stemma* :



A = Cisalpinus, B = Vaticanus, C = Laurentianus, E = Palatinus, F = Augustinus, G = Monacensis, M = Britannicus.

The Laurentianus (C), which heads one family, is the oldest and the most authoritative, as the table indicates, and its readings are supported by the testimony of other writings, and especially by the quotations in Dionysios. Yet the Vaticanus (B) shows sometimes the true reading, though it is always open to the suspicion of manipulation. The Monacensis (G), though closely akin to the Laurentianus, is not dependent on it. The Cisalpinus (A) seems to have been derived from the same source as the Vaticanus. Augustinus (F) and Palatinus (E) are also of the Vatican family. Britannicus (M) stands between the two.

From the ninety-second chapter of the sixth book to the end, the Vaticanus differs so much from the other codices that a new recension must be assumed, and in his *Commentarii critici ad Thucydidem pertinentes* (1888) Hude had undertaken to show the arbitrary character of that recension, which he illustrated by a commentary on the seventh and eighth books. In the present work he acknowledges that his zeal for the authority of the Laurentianus had carried him too far.

The double toil and trouble that confronts the editor of Thukydides is not blinked by Hude, the defective tradition of the codices and the stylistic singularity of the author. Which is to

blame, the stupid scribe or the perverse writer? It is often hard to tell, and Hude's plan will not satisfy everybody. Wherever there seemed to be any excuse in the complex, any excuse in the parallelism of other passages, our editor has preferred to make no change, but where an irregularity can be corrected by a stroke of the pen, he has not hesitated to make the needed alteration. Glosses and scholia have doubtless crept into the text at not a few points, but how and when? The best witnesses often support the impugned text. In I 20, 2: βουλόμενοι δὲ πρὶν ξυλληφθῆναι δράσαντες τι καὶ κινδυνεῦσαι, Cobet would have us strike out πρὶν ξυλληφθῆναι, but the text is perfectly protected by Aristotle, R. A. 18, 3: βουλόμενοί τι δρᾶσαι πρὸ τῆς συλλήψεως. If in some places conciseness could go no further, yet that is no reason why the author should not have given himself here and there more latitude for clearness' sake. Even the much-maligned scholiast is not blind to the variety of Thukydeidean style. All this is perfectly good sense, and hence utterly repugnant to Dr. Rutherford's methods, as may be seen by comparing his edition of the fourth book with Hude's. As to the use of outside testimony, Hude takes occasion to lament the lack of a critical edition of the rhetorical works of Dionysios of Halikarnassos. Sadée's notes do not suffice, and Usener's *de imitatione* only makes us impatient for still more light. Whatever may be thought of Dionysios himself, and it is becoming fashionable to treat him as a poor creature, still he has preserved for us so many important principles and so many important facts that a decent text of his rhetorical works is one of the most pressing needs of the student of Greek literature. So much by way of announcement. The special friends of Thukydidēs will doubtless have more to say about Hude's edition in subsequent numbers of the Journal.

B. L. G.